1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

The woof was made of cotton threads. The men's hammocks were usually woven, while those made by the women for themselves were generally an inferior twined product. Other manufactures of cotton were arm and leg bands.

Ceramics

The knowledge of ceramic manufacture cannot be properly considered a part of Trumaí culture, despite their daily use of pottery in cooking, manioc processing, eating and storage. All pottery utensils were obtained in trade with the Arawakan Waurá, usually in return for salt. The only clay article of Trumaí manufacture was the *ja'weo*, a crude clay griddle on which the *beijú* was baked. The Trumaí did not rely completely on pottery for watertight containers, as gourds, grown in their own gardens, were extensively used.

Wood Manufactures

All woodwork was done by the men with, at the time of Quain's visit, steel tools. The most distinctive article was the zoomorphically carved wooden stool, found among all upper Xingú peoples. Quain's notes contain a sketch of one such stool which is very similar to the one depicted by von den Steinen.[6] Other wood products were canoe paddles, *beijú* paddles, manioc graters, and mortars and pestles, used by the women to pulverize the hard, dry balls of manioc flour.

Weapons

Bows and arrows were used almost to the exclusion of other weapons. The Trumaí got their bows in trade from the Kamayurá, but made the bowstrings themselves from the fiber of a tree known to them as the *patacy*. They made their own feathered arrows out of cane, at the end of which was inserted a thin wooden shaft. The points were fixed to the shaft with a tree resin (*swalitsu*) and were wrapped at the juncture with cotton thread. Monkey bone points were used for shooting fish and birds. One man who was making a bamboo point told Quain that it was used for hunting and warfare. Another was seen hammering an arrow point out of a piece of metal.

Spears were not used often, although the Trumaí made them. Quain saw a spear point being made of the shin bone of a tapir. The spear-thrower (*xopep*) was used only in the annual spear-throwing contest. It was made from the wood of a palm. Quain sketched one that had a flat handle with a finger hole and a shaft with a hook on the end, and another that lacked the hook, but had a thong on the end.

[6] *Ibid.*, p. 141.

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

411 The Trumaí made no war clubs at the time of Quain's investigation, although von den Steinen stated that the Trumaí and the Suyá were the only groups of the region to have clubs.[6] The only war club in the village was a long, fluted one of wood that the Waurá had captured from the Suyá and had subsequently given to one of the Trumaí men. It was only used ceremonially.

Firemaking

372 Fires were kindled by use of a simple, hand-twirled fire drill. Generation of a new fire was not often necessary as there was almost always an active fire in the village from which a flame could be taken. Gathering firewood was woman's work.

[313] [462]

Ornaments and Body Decoration

29 [30] Except for ornaments, men and women were completely nude. The women wore a cord belt that passed around the body just above the buttocks. Some of the women still had what Quain called a "fig leaf," probably a piece of leaf or bark, strung on a cord passing between the buttocks. It was known as the *tdesnit*, the Trumaí term for the *uluri*, the common upper Xingú version of which they did not use.

302 Except for occasional body painting, the women indulged in little ornamentation. They were plucked of all body hair, but in contrast to the shorter tonsure of the males, they let their hair grow over their shoulders.

29 30 The men wore belts of cotton thread or bark fiber, but did not tie their penes. Occasionally flat shell beads were strung around the waist, but more often they were used in necklaces. Necklaces, which were worn in ceremonies, were made by stringing flat rectangular shells on cotton thread. The shells were strung only on the front half of the necklace. Quain noted one type that had two black panels on each end of the necklace. Shell necklaces were an important commodity in intertribal trade, as has already been indicated. Cotton or bark fiber bands were tied around the ankles, just below the knees, and around the biceps.

[439]

30 287 297 Featherwork ornaments were worn ceremonially and included headdresses, ear pendants, and feather necklaces. Quain noted one pendant made from the whole breast of a bird. The breast had four colored bands: black, yellow, red, and again yellow, from top to bottom. Another feather pendant consisted of black, red, and yellow feathers arranged in bands and attached to a short piece of wood. A black tree resin held the feathers firmly in place. The feathers were obtained from the tips of parrot wings.

[314]

[6] *Ibid.*, p. 222.

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

upon his parents cohabiting; and they immediately told everyone in the village.

Puberty Rites

Male puberty rites were divided into two periods. The first, which was preparatory, covered about three or four years and consisted of the administration of certain medicines (*okeis*) and body-scraping. The second covered a much shorter period and constituted the actual initiation of the boy into the men's group. The observances, starting when a boy was between ten and twelve years of age, increased in frequency and intensity until his final initiation. The purposes, as expressed by the Trumaí, were to make him grow big and strong, give him courage and fortitude, and mark certain achievements on the road to manhood.

Body-scraping was one of the most important means used to accomplish these ends. Two different types of scarification instruments, were in use. One was a sort of comb made of fish teeth imbedded in wood; the other was a polished armadillo claw. The former was used during the early phases of scarification, the latter, during the late phases when the whole body was scraped.

The first scraping was limited to the arms or legs. Kamkuti received his initial scarification on the biceps as an aftermath of shooting his first fish. The scraping, painful though it was, was a reward and a recognition of manly achievement. It was also a test of endurance and resistance to pain, and the boy was admonished against flinching or weeping. Such occasions were the first on which the child was exhorted to be manly and courageous.

When the boy reached biological puberty, the scraping became more severe. Arms, legs, flanks, chest, back, and stomach were all scraped, and the operation must have been most painful. Each boy could expect to have this happen to him a few times during the course of his initiation. Jawaku, Maibu's foster-son, had his first overall scarification while Quain was in residence. This was a prelude to the full initiation rites, through which he was soon to pass. Jawaku was a very timid boy, and significantly lacked the assertiveness that was so much a part of Trumaí personality. Katauka, who was officiating, scraped his legs first, then his back, flanks and arms, ending with a light treatment on his chest and stomach. Jawaku looked extremely unhappy, but he did not cry until Katauka began scraping his back. Maibu held him firmly and told him not to cry, while others scolded him for being a baby.

Before the scarification started Jawaku's body was moistened with water from a nearby pot. After it was finished, Katauka rubbed him completely with the bark of the *aruparukatem* tree. This or the bark of the *ñit'a* tree (the source of the fish poison previously referred to) were always used to treat the wounds made by scraping.

/194 cont./

609 123 [437] [262] It was only then that we recovered our senses and were able to understand the reason for the incident. Apparently the Trumaí had been animated by the urgent desire to barter as soon as possible and with as little ceremony as possible for some of our treasures in exchange for their miserable beijûs, which looked gray as though made with buckwheat flour, were coarse-grained, and tasted slightly sour. With this in mind they had been active everywhere. Of Wilhelm's companions, one had been busy with the hunting knife and the other with the gun at the same time, and the latter, while my cousin was trying in the friendliest way to keep them off, had unfortunately pressed the cock. In any case the culprit was the most surprised by the effect; otherwise he would not have been kicking so frightenedly on the ground.

In spite of the miraculous speed with which they dashed to the boats, however, the Trumaí had not lost all presence of mind. The two who had just been trying on Castro's and Antonio's hats did not forget in their hasty running to put them on well down over their heads. Another old hand had still found time on his flight to snatch up quickly one of the large fish lying on the beach.

Antonio's behavior when he was so unexpectedly deprived of his precious hat was characteristic. Without further ado he shot his pistol at the thief, but in his rage fortunately missed. And when we /Illustration appears here/ /195/ asked him whether he really wanted to kill the man, he nodded with the greatest composure, "Yes, he had my hat."

126 411 The returning men brought back a rich ethnological collection, at least in terms of the number of objects. The bows were very fine and strong; one was shot to pieces, proof that the shots had not been fired entirely happazardly. The arrows provided with pointed pieces of bamboo were plentiful; these bamboo blades, which, as could be easily seen, had been freshly sharpened, are only loosely inserted in the shaft with a little resin; after the arrow has reached its mark, they break off and remain embedded in the body. There was a single club, crudely worked, flat, 86 301 centimeters long. One feather ornament was particularly pretty; •237 the green, orange-colored, and white feathers were mounted on

[TEXT CONTINUES ON P. 79]

1: Steinen--78), E-5 (1884) 1886 SP7 Bacairi
Trumai SP23

142
291
301
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Trumaí

/195 cont./

301 a head-net, above which they pointed upwards, sticking out on
237 all sides, and into which they could be bent back to protect them
415 after use. There was also a dainty little pot with a notched edge,
283 and red cotton strings which several Trumaí wore around the waist
276 or around the lower leg. There was some tobacco wrapped in
415 green leaves; on the beach there were also a few gourd vessels
272 containing insipid, pasty mingau[1] which was just as poor as the mandioca bread.

142 There was no indication that the Trumaí are on a higher level than the Bakaïrí; as far as their body structure is concerned, I did not notice anything peculiar during the brief encounter; in size they did not differ from the Bakaïrí and Küstenaú. The fact that they appeared so ugly in the face may have been due to the
291 disfigurement. They protect themselves against penetrating in-
825 sects in the strangest and most primitive manner -- præputium filo gossypii rubro ante glandem farciminis instar constringunt /the foreskin is bound with red cotton thread in front of the glans in such a manner as to look like farcy/. This arrangement may also be useful in the water against the prying candiru fish.

123 What now? A closer study of the Trumaí is, of course, inconceivable. War has been declared; we have no choice but to disappear from the scene of action as quickly as possible. We are forced to forego all further soundings and measurements and bid the Kulisëu farewell. We can still draw one advantage from the awkward situation, however. Since we have departed this far from the path of virtue, we need not have any scruples about transgressing still more. After all, we did not get back our fine ax (two canoes capsized and sank when the Trumaí fled to land). Why should we hesitate to exchange the most warped and defective canoes for those abandoned there, which are well built and excellently dried out?

501 /196/ Several men are sent out and return with three canoes
171 and a few oars, which do not differ from those of the Bakaïrí; one of them is for Valentin and me, a second will be pulled
000 along as a reserve, the third goes to the sergeant. Meanwhile Castro's craft has also been brought home.

[1] [i.e. a drink mixed with manioc flour--Analyst]

B /183 cont./
*171 We found pieces of stalks, pieces of bark, seed kernels,
301 and berries of the most diverse kinds: nut beads from the large
824 and the small tucum palm, fruits of a climbing plant, of a campo tree takipé, of a plant called (Bakaïrí) udayáki, red and black seeds of Papilionaceae, of mamona-Ricinus, tonka beans (Dipteryx odorata), among the Auetö gourd seeds and almeisca kernels, and even a small, bottle-shaped gourd seven centimeters long.

B Among the Yaulapiti, Trumaí, and, coming from them,
*171 among their neighbors, stone chains were frequent: pierced
301 disks and cylinders which the Nahuquá imitated in the amber-
T like jatobá resin and in clay. It was the diorite of the stone
171 axes and throwing-stick arrows /Wurfholz-Pfeile/; it was
301 pierced with the stone chip fastened to the twirling stick and
B the addition of sand. Small, pear-shaped stones, such as go with
[321] the darts /Wurfpfeilen/, are popularly hung on children's chains by the Mehinakú and Auetö.

Thus there were distinct differences in the material, which were probably, as is certainly the case with the stones, locally conditioned. All chains made of white shell pieces went back to the Bakaïrí, all those of red to the Nahuquá, all those made of stones to the Trumaí or Yaulapiti.

B /184/ Animal material was found everywhere. There
*171 were horn beads and bone beads, the latter also in the form of
301 little rods; they were sometimes strung on individually, some-
237 times joined for whole chains, especially monkey teeth and
T jaguar teeth. Cf. the illustration of the Auetö chief, page 90.
171 Among the Nahuquá we procured a chain with jaguar teeth
301 and small, colored feathers. The Trumaí prized capybara
● 237 teeth. Among the Mehinakú in particular there was an abundance of children's ornaments, which were hung in bunches on infants; besides the others, monkey teeth in particular, teeth of the jaguatirica (Felis mitis), fish vertebrae, bones of the bagadú fish, once a huge, black beetle-horn. Also claws or hoofs of the tapir (Kamayurá), jaguar, and deer.

/231 cont./

171 411 in battle. The purpose of the throwing board is /232/ to throw a stone-weighted arrow, or, if one wishes, a more graceful spear, [824] with great force. The type present on the Schingú is a thin, smooth stick of hard palm wood about 70 centimeters long, which widens at the front end into a holding plate provided with a hole and bears a small hook at the other, rear end. In other words, no board and no sign of a groove. Cf. Figures 28 /see p. 241/ and 6, p. 91.

The arrow is set in on the barb at the back, the index finger is stuck through the hole of the holding plate, while the other fingers grasp the plate and the arrow; thus, the rear part of the arrow lies securely against the throwing board, is lifted with a powerful swing, the throwing stick describes an arc forward and upward and with this lever motion sends out the arrow so "that it [824] positively whizzes." The throwing boards are made of light or [239] dark palm wood, /Fig. 28 appears here/ they are nicely smoothed, and some of them give an impression of elegance, especially if a small bunch of colored feathers hangs down from the barb cord. The plate has a width of about five centimeters in front, six centimeters in the rear, and a length of 15 centimeters; it is cut biconcave, so that the hand grasps it securely. The shaft is [284] about four times as long. The barb on which the dart is set, a bone among the Karayá, is here a little stick, two and a half centimeters long, lashed on diagonally with cotton thread. There were throwing boards in small sizes for children.

The reed thrown by our Indians is not a spear, but a real ubá arrow and is also called an arrow by them /in this work it is called arrow (Pfeil) or dart (Wurfpfeil). Only the feathering is usually more carelessly worked and not arranged spirally. Bone points and sharp wooden points do not occur. The characteristic thing about the dart is the opposite -- a possibility not provided for in the German language, it seems -- a "blunt point." /233/ In this respect, too, the characteristic of the "spear" is lacking. [284] The dart does not spear and stab, but shatters with a heavy blow. Inserted into the shaft, lashed with string, and smeared with wax were heavy stone or wood points. The stones either conical, like